transit. Al Keck.

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Sat Sun 7/29-30/72

IV/L

M 2153

Must Remain in
Transcription Room

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Westtown/Barn

It wasn't really so long ago, huh, that we were here. I measure the week usually by Saturday evening. When I'm finished with Saturday and go home, I sit in the car and I say, "Ahh, thank goodness, I'm free." Sunday morning I say, "Well, we have a little lunch, but that is all right. But Monday then, I have vacation. Tuesday, Wednesday, then it gets already a little bit confused because there's Thursday staring me in the face, and Friday, and then comes Saturday. And I sit again and say, "Oh, tonight, yeh, we have to talk, have to play a little bit."

It is not as bad as I now tell you. To some extent it is a strain because it's a different kind of performance as compared to what goes on inside. Inside Work is alive, and it comes out many times in, in different ways as a motivation of emotion. Formulation of words is not so difficult when one lives with them and constantly, in one's mind, formulates. What does count is really an attitude of concern which is emotional. Because then I start to think about the audacity of talking about Work; sometimes scolding a little, sometimes giving a task, sometimes talking as if I expect you to be different; and sometimes of course, trying to say certain things to help you to wake up.

I say audacity. What caused me to do this, in the last period of my life? I've never been very much authoritative and only in relationships of business when I was in charge of some people. But I have not been from the beginning a born lecturer, moving audiences and having a relation when one talks and then maybe a little applause and you bow and say thank you. That hasn't been very much in my life. And here now I find myself for already several years talking. There must be something that I have to find why I do this. I cannot ascribe it totally to Gurdjieff, because when Gurdjieff was here and had an

influence on us, he affected certain parts of me. And at the time when he was alive I never dreamt about having even groups; And only towards the end, you might say, more or less, in the last five years before he died, when he asked me to start with some groups in N.Y. But you see that was already a long time after I had met him. That was fifteen years of a certain acquaintance; particularly when Gurdjieff came here and I was in Paris or Fontainebleau. But perhaps it was not enough at that time to make certain things crystallize in me that I should set up something like an..how will we call it, a school?--Something of a community in which I play a certain part in trying to remind you? I call it sometimes the sanctity of life, or the necessity of ~~rude~~ you, all of us really, to wake up, and emphasizing it with such determination--almost fanatically. At certain times accusing you that you don't do more and I think you are able to do. And not in any particular form of criticizing, because criticism would be quite wrong. If I didn't understand states of unconsciousness, because I have lived in that for a long time and still live in it. I must recognize what is mechanicality, and also that when certain thoughts become apparent and one looks at such thoughts with a desire to find out more about them, I can easily recognize myself being occupied with ordinary life affairs and having to attend to this and that and at the same time being exposed to ~~diess~~ ideas which had to do with Inner Life and where do I really start with a determination of making such ideas a part of my life? Maybe there are a few instances that I can recall which for myself had a meaning. I don't talk about that because it belongs to my own. But I can understand that a t certain times certain things take place, and perhaps it is a very generous conglomeration of certain motivations

which come together at a certain time, and at a certain place maybe, which then form an entity which becomes thirsty with a wish to be filled.

It is not always an emptiness. It is sometimes a little bit of confusion or certain problems that ought to be solved and one does not know what and how and what direction, then a choice should be made. We are faimliar with many of these kind of things of course in our own life, and I always ask if at such a time you do not know what to do-- what is there for a person to do really, without being able to solve the problem? Maybe the problem requires a definite attitude on the part of the person who has to solve the problem. And it is not always asking someone else to help you to solve it for you. At most what another person can do is to go over it and perhaps clarify or write it down or put it in a certain search light and elucidate that what is important and let for the time being that what is unimportant drop away and push it in the background. But the decision still has to made by oneself. And what does one do in such a case? Simply to say that one can pray for light? But how does one pray in such a case? ——Because you see one starts to determine first or to state first what is the problem. Almost one tries to become very clear about it so that even God could understand it. One uses words which come from oneself based on the confusion, and many times of course ending up with, 'I do not know how, and so help me God, I wished you would tell me.' But is that the right attitude? Is it necessary to solve problems at a certain time?

What do we really know about the necessities of certain forms of life affecting us in a certain way, so that we can then say that, that and that has to be gone through in order to reach a certain end, Not knowing really what the end is for oneself and where one will find

oneself. Because if you could prepare for what you believe you ought to be and ought to become, it might be fairly easy to go to a school and get that kind of a degree. But many times the direction of one's life and the way it is taking it's own direction or not even it's own, but how by accidental meetings, or certain obstacles that happen to be at that place and not somewhere else, that one's life is really directed on account of a great deal of accidental accidentalities of that what happens to take place in accordance with an entirely different kind of law, and one meets such a law at a certain point, and then he swerves off the direction and one keeps on traveling, not knowing what has happened, constantly thinking perhaps that one is going in the right direction for oneself, and maybe one is way off.

If one sets out to try to find out for oneself what one really wants and you ask guidance from above, how long does it take before that guidance reaches you? And moreover when you put it in words, and good words probably, well meaning, maybe even expressive, maybe even perhaps, embellishing them, so that God will think that you are a poet, so that then he will say, "oh you're very good." How much of our own desire for loving ourselves is involved in the solution of problems? Where do we stop as it were, being what we are? And where does it begin in trying to start on the road where we are really not? What is needed for the loss, or for ~~the~~ losing that kind of ordinary self confidence which is wrapped up in vanity, and where can one find a means of gradually making that diminish, and that the point of gravity is placed on something else? Even the difficulty of the accent of one's life when one finds it, in superficiality a great deal, transplanting it into essential qualities, how much ~~travel~~ travail is necessary? How many difficulties have to be overcome?

And it is almost trite to say that 'not my will but Thine' because I don't mean it. I don't know what the Will of God is. I can say I don't want it for my own, and that what I've said is not what I really deserve, or if I have said it and it is no good for me then you must tell me that I ought to do something else. But you see, I make that statement simply in order to negate something in me to be on the safe side. But I really don't ~~mean~~ it because the motivation for a prayer is always that one wants something. If it is emptiness, you want it to be filled. But you ask sometimes to have it filled with something special which you would want. If you are a farmer maybe you want rain. The farmer next door doesn't need it a And of course God is confused. And it is far better to say that he doesn't even know anything about your existence.

What do we pray to when we become serious? What is that in one's Inner Life that has that kind of a value that we sometimes deify it and believe that it is a higher kind of a quality then what we are at the present? You see how necessary it is to find out what we are ourselves, before you can even determine what would be and might be higher, and trying to look for that from the standpoint of our low level of being, are we ready to let it go and simply die to oneself, And then hope for the best that something else will be substituted?

That is the kind of a school we talk about. That is how one learns--not out of books. But there is only one book for oneself which is oneself. And that book has to be opened. It is stuck many times, the pages for some reason or other had too much glue, or the book is a little old already. It hasn't been used very much. Or perhaps, it's mildewed and it got too much rain or moisture, It is not as yet in such good

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condition in certain periods of one's life. There are sections in one's life one doesn't want to really open the book about ~~them~~ and read about what one has been. One skips pages in reading one's own book, because you're not interested, you say? We should be. We should be interested in all and everything of the book of oneself, and to dare to open it almost, you might say, at any one page, and then to read what we have been. Or even worse that that--You asked your friend, 'Open my book. It doesn't matter what page it is; any page is opened to you because you are my friend.' We don't do that. We cover up what we are. For ourselves of course in the first place, but we cover up also what we wish to see of someone else. And a school of learning is to try to find knowledge of oneself in one's own book of life and also to study what other books are like and why they are the way they are, and for that reason we work together to give opportunities of that kind of communication. What is it you talk about when you talk to someone else? Are you entering into the life of someone else? One of the idiots of Gurdjieff, a very interesting one, is called compassionate. What is a compassionate idiot? Of course it idiotic--it's idiotic to talk about idiots. Because even about that we don't know anything even if one says ordinary idiot. At the beginning of that kind of a row of many idiots that one could be, perhaps as types, but what is compassionate? That I care? That I flow over towards someone? That when I see someone in distress that I go across the road and help? That in my thoughts I leave myself open to that what might be of interest to someone else who wishes to communicate with me? My attitude towards others when I look at them--how often do I ask, 'How are you?' and mean it? When you work with people in a group and you are busy with a project and there are five or six, does it occur to you to look at someone else

and to really see what they are? Not how they perform. Not how dexterous they are. Do you ask them sometimes, 'Is it all right? Are you well? What are your thoughts? How did you sleep? How did you start today?' In working we are a little group. We are together. Why don't we communicate more? Why don't we say every once in a while the things that are worthwhile and not just make sure that a board or a shovel is held in the right way.

But one is a personality. One is a certain type. One is a human being. One studies oneself as well as someone else, because if I love myself and I ought to love others, I must be interested also in that what causes me or should cause me to love someone. And I don't do very much of that. What do I talk about when I meet others? Do I tell them what I have experienced? Do I want them to know what I have been doing that whole day? Of do I ask them how they have been? What has happened to them? Without immediately telling them, 'Oh I saw so and so and this and that, and I have been very busy.' It's right one can talk about it. It is not that I exclude such communications. But, you know, we live with many people around the Barn. How much do you know of them? What do you know about their background? Their parents, their type, their particular ambition, their reason even for coming to the Barn and being interested? Have you ever tried, of course you have, but have you enough, enough times tried that, to communicate on that kind of a basis of really what makes a person interested in Gurdjieff?

Many people went to Prieure at the time in 1920 to ~~1924~~. Some stayed, many didn't. To what extent was Gurdjieff interested in them? Perhaps at that time looking for material so that that what he would call good material would be a person who could have interest in the development

of their Inner Life, and the accumulation of real esoteric knowledge that could be useful in their lives, was he looking at them in such a way that he said, that was a good person or not? Such and such a person I'm interested in. I do remember certain answers that he gave. One was to a person, where he ~~very~~ definitely said, I am interested in you, because you will ~~have~~ asked the kind of question which is right. And it was quite lovely to hear that Gurdjieff was interested because the person asked something that came from the right place and it needed an answer. That is why I have said the other days, you must enter into that kind of a life ~~where~~ when you want to answer someone. But you see that is on special occasions when there are meetings, and of course one then ought to put ~~be~~ one's best foot forward; but in ordinary life; in ordinary activities; in ordinary activities of the Barn; in ordinary affairs where the Barn is concerned, where there is besides an aim for oneself a different kind of aim for the Barn as a whole, and an aim for oneself different from an aim of accomplishment in writing a little book or in figuring out a particular kind of horoscope, or studying some kind of a science, or even a wish to understand dexterities. Where is one's Inner Life in ~~order~~ to balance that what one is mostly engaged in? And if that is within oneself, how much of that particular quality flows over to ~~s~~ someone so that you really become compassionate? This time in the sense of caring enough that you want to express it. MANY TIMES WE DONT WANT TO EXPRESS IT, for various reasons. We may feel it and we may even think about it. We don't say very much. Sometimes you are afraid of expressing your feeling or to tell it in the presence of someone because it may be misunderstood. Or perhaps you are a little ashamed even, that you ~~enter~~ tried to enter into the affairs of someone. When the other person ~~is~~ perhaps is not interested

in that at all. And at the same time, what makes one really keep quiet, and afterwards you realize that perhaps you should have said something. Why should one be cold when it is possible to be a little warmer? How much is of that kind of atmosphere possible between us?

You see activities as such have a very definite result, if understoood well. I would like to add to it now a third quality that should be there. You remember I've said it is in order to test out what you are yourself in relation to the outside world, so that then you can prove to yourself that Work exists in you and that at times when you are confronted with the people you have to have dealings with, that, then something also within yourself starts to play a role, and it is the testing out of how to play that role of your Inner Life that you are in contact with the outside world. In that way it is useful. It can be compared to a participation problem in which you go and say, 'I am what I am now regarding that what is my interest, and I want to see who can take it away from me.' It is very good to try it. Very good to find out how little actually there is because it does require, at such a time maybe, that the other person looks in into your book, and maybe he opens it up at a page, and it happens to be blank. That is the one particular attitude which is needed.

The second is, you might call it, economic. To help maintain, to keep on creating stimulus. To give an idea that something existing can be of value to many, when each person can contribute his share towards it--Not necessarily financially, because for that whatever the level of the finances are, they are used up, and to the extent that there is money, to that extent one is entitled to spend it. And if there is little, then there is little to spend. Then the level of activity

is reduced. But what else besides those two?

There is a tremendous quality for oneself to feel that one is part of something that is quite extraordinary. This we don't see as yet. You don't know what we're trying to do. You think mostly it is for oneself and one's own Inner development. And of course that is true. It is for the evolutionary force to be kindled constantly within oneself in order not to be dragged down or carried away by the involution which comes from somewhere and goes somewhere in the nether regions maybe, using simply one's unconsciousness so that in that kind of a state of sleep you don't know what is happening to you. But that of course that Work would mean to extricate oneself out of that and then continue on your own steam, as it were, by building up that what you can then accumulate and becomes real knowledge - real knowledge for your self. That of course is a requirement.

But what is the meaning of a group as a whole in regard to the conditions of the Earth? What is it for that Messengers from Above have come down? I say also, why was it that Gurdjieff did come and studied or traveled, then having accumulated knowledge, came to the conclusion that he wanted to communicate that in a certain form, and, of course started after a little while from St. Petersberg and Moscow, started Prieure near Fontainebleau, Why?

Did Gurdjieff have that audacity also? Or was he to some extent called upon? You think that Gurdjieff perhaps at nights in which he dreamt, or at certain times perhaps, being quiet, and sat and thought, like many times one has seen sitting him on a bench somewhere on the outside outskirts of Paris in front of a house, thinking, pensive, contemplating, what am I doing here? And relating that to the necessity

of continuing either writing, after his accident, or having relationships of certain kinds with different people in order to help them, to leave that kind of a heritage to us who would come later? And even those at that time, as I said passed through Prieure and met him, how much did stick on to them? And only a little bit of a remembrance, a memory of Gurdjieff existed and there was a time I happened to meet him once in a while. That even this question of ALL AND EVERYTHING being read by a lot of poeple who then have a well-meaning review, saying that it was just beautiful here and there and that it really was unique, and that it had qualities which were a little out of this world and that sometimes of course, it was a little difficult to read it and whatever it was that this man Gurdjieff was trying to do, and all of that, simply being touched a little bit in their mind, and trying to formulate and touched maybe even in their feeling. But then what? What was the result?

Did it wake them up?--as we call it. Did it actually mean that Gurdjieff was talking to them in that book and not just about everybody else? When one is compassionate, one takes those one meets as if talking to oneself. They tell you, they can at least, tell you what you are yourself. They can tell you about your attitude, about that what are your secret thoughts. They tell you by behavior, superficial as it may be sometimes, but it is like a study of that kind of mankind in which reading their books you see in their postures their way of how they are treating you, what you perhaps deserve or not deserve. But many in any event it should become an eyeopener for oneself to the acquisition to give you the acquisition of more knowledge about what you are.

We lose that opportunity because, if you could see that in this attempt, so small and so tiny, of what we are trying to do, and still

I know there is an aliveness in it which is worthwhile to be entertained and to be augmented and to be helped. How small it may be in essence and in principle, it has to remain correct. But then those who partake of that, they must feel it within themselves, that something quite exceptional is taking place now.

You see it is not again I want to tell you - I'm not fanatic about it. We are talking in reality about objectivity. We're not talking, even, about religion or a philosophy or about God. We're not praying to these kind of things. We are hoping for ourselves that we will develop, and that when we as persons disperse over the totality of the Earth, that something of this kind of a nature, of wishing to work on oneself, stays with us, and is not immediately submerged because we happen to sit on a plane and we go to faraway countries. It must be with you wherever you go and whatever car you happen to drive in, and whatever kind of an adventure you might become engaged in. For you work must be a part of you and then when it becomes that, gradually, you will see that in your activities, you either belong to the Barn or you don't. And don't make any mistake about it. Because there is a very sharp distinction between a person who says yes to this Barn and a person who continues to say no and remains on the periphery.

I've mentioned it several times that a person really who wants to belong, tries to find out where his place ~~could~~ can be. It is not a question that every once in a while you are nice and kind. It's a question, what takes place in you when the Barn is mentioned, or Gurdjieff's name, or that you take ALL AND EVERYTHING from your shelf and you sit quietly in front of a fireplace and you try to decipher the different ~~kind of~~ symbolisms that are in that kind of a book, for your own sake so that

perhaps, not understanding it, you put the book under your pillow, when you fall asleep, hoping that maybe the next morning it will be clearer, Like we used to do when there was a mathematics problem that could not be solved, not even with two or three hours' study, that we put the book then with us taking it to bed, and perhaps the clarification would come early in the morning after having studied that length of time, all of a sudden the solution might appear. This is what I mean in living with ALL AND EVERYTHING in your pocket.

Gurdjieff dreamt sometimes about that quite aloud hoping that the person would carry ALL AND EVERYTHING with him. And he visualized the subway with people who had ALL AND EVERYTHING in their pocket, and as they were sitting and transported by the train, they would take it out, like many times certain religious persons take out the Bible and--or whatever they have, the Vulgate, and sit and read and so forth. I wished very much that some day we would see someone on the subway taking out the first volume of ALL AND EVERYTHING and start reading it. How surprising it would be. But maybe it is like a Fata Morgana. Such a thing may never happen. But even if that it doesn't happen, what happens to you? All the time this old question has to be answered in a personal sense. I'm not talking in generalities. Not when I talk about principles. I talk in general when there are certain tasks to be given or certain suggestions to be made or certain conditions which ought to be changed for the good of all. Of course then I don't consider types. I don't consider where a person has come from. All I do is to consider behavior at that time or over a certain length of time. It's right that that is being talked about because we want to create and keep on creating an atmosphere of a certain level at the Barn, and forms of behavior which are becoming to a man, and not those who are deteriorating not only for oneself but also for others who happen to see them.

I want to talk a little—just a little, if you allow me, about drinking. You know it is the God-damndest stinking nonsense that there are people who still continue to drink, and get drunk. I wished you could understand this particular vehemence that I now express. Why in God's name do you have to? What the Hell is the matter with you that you don't have enough strength to take that glass and throw it against the wall? When you wish to profess to do something about Work, when you know that for yourself it's necessary to be whole, and have a mind that can function why in... I won't say it again—why do you do it? Why is it necessary? Do you think it will give you strength? Don't you think it is utter foolishness? It is very much the same as with drugs. You can say I don't allow them; even at that I'm not so sure that you don't. But at least I hope you don't. With drinking did I tell you also I wished you ~~didn't~~ wouldn't drink? You can have a little glass of Armagnac, yes, a little drink or some kind of a cordial, maybe, perhaps a couple of shlucks of whiskey. But not that God damn beer, will you? Throw it out.

I hear about these things every once in a while. I know that some of you do it. That you sit in a little bar and talk, talk, talk nonsense. Is that becoming to members of this Group? And I'm not the kind of a truant officer who wants to go after you and tell you that you shouldn't do this and that and so forth and send you home to your mother because you're still a little boy. That's not up to me. It's up to you to find out why, why you're doing it, and then to pray to God and ask someone to help you. Or if someone is present

~~that~~ that person has a responsibility for you to knock glass out of your hand.

Of course such things many times are done in private so that you don't have to account for them. But I give you a task. Those who are in the presence of those who cannot handle any kind of a beer, they have a task to tell such and such a person that for the sake of Gurdjieff, they're not entitled to it. Not in their room! I hope you understand that. That is a task for members of this Group. It has to be rooted out. It prevents us from living normally. It prevents, of course, you yourself if you do drink and imbibe a little bit, from being able even to think about Work. You can't do it. It's an impossibility, incompatible. You know many times the life of us as a Group depends on a few individuals. How do you call it individuals and it is just a ordinary little bit of a term, of us little human beings, little personalities. There's nothing to do really with what is an individual. If you were there, it would be more becoming. But it is dependent on behavior forms. It's depending on you driving too fast. It's depending on your honesty. It's dependent on the upkeep for certain things for which you are responsible. It's dependent on your laziness. It's dependent on general behavior of that kind that will either make or break this group.

I'm talking about the time when I'm not here any longer. And I work like hell to try to tell you before I die what is important and what I feel can be done by ~~you with~~ the grace of God, of course, but something that has to stir within yourself in your Inner Life that you can develop. That is what I wished. That at least you understand it and that then every morning you pray for strength for that

kind of an aim.

All right, ~~Bob~~.

(Okay.)

And you see how I bring it back to what I started with, this question of audacity. What right have I to tell you this? In such a way? It's not easy for ~~me~~ me to say it, to raise my voice in order to emphasize the necessity which is inherent for you to see, when one wants to become a man. After all, that's the aim that in trying to work here, to do what you can for your own soul, that that what you can extract from the Barn as a whole, from the people, not to complain too much about that and that is no good but to look at that ~~which~~ what is already there to some extent and to keep it alive like a little spark, and to light up that fire, to help it, to build it up, not fanatically, not as a religion, simply separating from the rest of the world in a little bit of a denomination because you have the only language that knows how to pronounce Jesus Christ. I'm not talking about such things. I talk about the universal possibility for a man to have a soul if he wishes to work for it. How many will perhaps fall by the wayside, who knows what? What is your desire? To build something that can become more permanent when you will die, that you understand that that is a necessity that will give you, like a ship the possibility of continuation on the ocean of life, to continue to sail, and to have a rudder that will direct your ways?

That's what we're talking about. We're talking about your life, about the possibility of an understanding during your lifetime, so that again and again when you're somewhere else, or when other people come and they have this and that to talk about, are they self-contained? Your old friends? Like you are supposed to be, now?

How much is there at the present time within yourself that you could stand up for, and prove? How much do you dare to say about your interest in these kind of esoteric questions? Do you want such questions to become one with you in your life? Do you consider your Inner Life enough to give it chance to develop? Never mind what types you are. You are all human. All of us have to face that particular problem of how to be, and where we are, and that we are, and then how we can become, and what is needed for that, and that kind of attitude, that kind of prayer towards oneself, that kind of wishing to open the pages of your own book and to write, sometimes to write indelibly the truthfulness which you have found out because when it is truthful, it will be there forever and ever.

You know maybe such a book is read afterwards. Maybe it is protocol to carry it with you. Or maybe there is some kind of an arched super psych~~logist~~ologist in Heaven who only has to look at you and know, totally, what you are. Who knows what kind of wisdom exists. What do we do? How do we prepare? How much do we enter together as a group helping each other, extending a hand, doing in that sense for oneself what should be done for someone else which the other person, at that time maybe, cannot do, and you do it for them, hoping that in time they will help you. Of course that is the balance of a group. Not everybody is on top in a group. Each person has a place, it fluctuates. Sometimes you take leadership, Sometimes you are way down at the ladder. You start again and again, Someone else falls down, Someone else is on top. It is ready that, at that moment his consciousness, is not enough and he runs out of it, and he has to down again to the low rung and starts buying it. You don't have everything at the same time all the time. You're

not as yet eternally gifted. One must know this of each other. One must communicate with each other. One must try to understand that what -- what is taking place because it is important as a question of life. It's important in how to meet conditions as you must meet them because sometimes even if you are a little protected, it probably won't last so long. When your feet are under the table of a stranger, you have to talk a different kind of a language across the table. You will meet people who do not wish to understand you, who have no time for you, who are not interested any longer and only in themselves and whatever concerns them. And it is sometimes difficult even to consider them a human being.

But first, we are still here at school and we wish to graduate. All of us, no one excepted, if they have towards Work the right attitude that they wish to understand and to develop themselves, that they become, in that sense unselfish, because although it is for themselves, they don't want to take anything from someone else. Self-centerdness, I've explained several times, is quite right, because you concentrate on that what is yourself trying to build something that is of a higher quality. And in doing that, you may contemplate other people around you. You may consider them, but you're not going to take anything away from them. When one Works at the Barn, you contribute, whatever it is; you're not going to take anything away from the Barn for your own benefit. You see what I don't like sometimes, is people what I call, being on the periphery, having profited a little bit from the Barn, and then by God they think they own something and they go outside in the world. It is so wrong. What are they? They're not entitled to take anything. Even if they think, even if afterwards

they come back, what meaning has that got? Unless they have Worked so that they come back with tears in their eyes, ashamed of themselves, that they did not at the time understand it, stupid as they were, then come back in meekness and tell, "I'm sorry I forgot." That might change them because then maybe one can understand why they are penitent and they come back then with an entirely different attitude, having been broken in their selfishness. This God damned conceit! This belief that one is entitled to certain things! You remember in Monkey when little, the little fellow is on the palm of the hand of Buddha and how he is blown away; just like that, effaced, this little monkey who thought he was already somebody.

I say it again. We are engaged in something most beautiful. In something that could have a value to the surrounding, mostly to ourselves, helping to maintain what Gurdjieff, what other people of course before him, have enunciated, have given. We know Gurdjieff. It flowed through that channel to us, and in that knid of a channel we happened to be cognizant of something taking place, and when he died there was, as I said that inheritance, that is now, perhaps, could be made useful to us. But it is still part of a totality of a striving. A wish for mankind, ultimately, to be delivered from all evil; To help to find a way to stop suffering needless, not needful expenditures; To stop waste of energy, although energy cannot be lost, it may be lost for oneself. When it runs in the gutter it will be picked up here and there by something else but it's not me, and I don't profit by that energy I lose. The reponsibility that one has for oneself, one's own life to see where it fits in the totality of all things eternal, making that what is within oneself also in accordance

with the principles of eternity. Eternity is indelible. Eternity is forever and ever. It does not stop. It has no beginning. It is simply. And to start to realize it, and we try at least to talk about it, that we say it once in a while and also, there are means given, little bits of exercises of a creation of an 'I' to see if that could function in that kind of a manner, so that there gradually there would be one building block after another added to the foundation, and then gradually on that could be built a certain something ethereal in quality and Kesdjanian perhaps by name. But ultimately that what is the ether itself, as Soul existing, ephemeral, but never the less such power that it will never die. It wishes to live on its own accord. This is what makes out of a person perpetual mobiley. This means that the totality of all things existing on this Earth, in this Universe, and one tries to become one and understand that kind of a quality, this possibility of immersion with that kind of a concept first and gradually making it alive within oneself, so that then that magnetic attraction being finished, it becomes a center of oneself as that what really becomes the most important part in the life of a man, when he wishes to evolve. You might say, that what is the center for him is like a pocket book or a kind of a bag that you take with you. That is the only thing that you need, it contains essential qualities only. It has within it a few diamonds, pearls, as one says, a pearl, of that what is not destructible. Most pearls are a little. For that what is forever and ever existing, we do not know what it is. We only have a little concept, the same way as we only have a little concept of a point. We are lost when we take away dimensions. We are lost when we take away time. And at the same time, at that timelessness moment, there is life existing because you cannot assume that when that what exists

in the future and comes through anticipation or just comes and flows through one and then is past, that that life and that time does not exist at the moment when it reaches you and passes through you. Of course it must exist. When the sun crosses the meridian at twelve o'clock it exists before, it exists after. It may be impossible for instruments to measure exactly ~~where~~ when it passes through that meridian ~~and~~ in the south but it does pass because it is noticed before, and it is again noticed after, and the logical conclusion is that the existence was continuous.

When one talks, when one lives one's life, when there ~~there~~ is the possibility of at times expressing certain thoughts, that what takes place within a man when he starts to think, those thoughts then become crystallized within him as concepts, and then when he starts to talk and they go out into the world, such a man has become a channel through which certain words have passed. And whatever it was that made him audacious to talk about Work, it does not matter any longer as long as for one moment there was some kind of a light created which became visible and lit up, still during the day and was as a cloud formation, as lit up during the night and as a cloud formation during the day, continously for forty years, to indicate that during the generation of a man, all the time there was timelessness. Such a concept of eternity, of understanding it through the time itself, you might say squared, because that what is time for us ~~is~~ in the third dimension is a squaring of, that what is the second dimension. Then it ends where it is a solid, where it becomes again a oneness of existence, either in space or in timelessness, but existing then in eternity. The soul of man will enter eternity. He can be on ~~the~~ this

Earth, he can be still three dimensional as a soul. Because he can become aware of the necessity of existing in his three parts. Dividing himself, turning towards that what has to be solved, the particular window through which he can look. There are three windows of that kind in a man, and he can rotate, and he can shed light from a source of any one of the three centers. But then, when he dies, he has an ability to close his shop. He can put shutters on the window. He need not live any longer in artificial light, because within that what he is and what has become his house, there is his own light and his own warmth as a result of the motivating force within himself continuing to wish to exist, until finally at the last step, not even a little house is necessary. It is just a continuum which one never will understand, what is meant by fusion.

We have in this Barn an opportunity. You must realize that, I think, ~~I think,~~ I say again I have the audacity of tell you that it is unique, because I do not know of any other kind of a substance that exists in this kind of a form where Work is connected so directly with the possibility of evolution; that we don't wish, that we don't wish to become theorectical or remain philosophical, that we want to Work, to take such thoughts and such feelings and such attitudes and postures down to the place where they are tested and then changed over. It's another form of conversion, changed over into the growth of a man, from his personality, to become an individual. I say individual. It's the ultimate aim of an individuality. I said the other day, individuality ~~can't~~ can be reached on Earth, Individuality has to wait until one reaches Heaven.

I hope we can Work together. I hope you will continue to try

to understand the meaning of this kind of a Group, without being conceited about it, without having too much pride as a necessity to show it to the world. It should be within us and then logically in being, it will have its own right of existence, not having to be acknowledged by anyone of the outside world. Either we are of we will never be.

To Gurdjieff.

Lunch

I got a telephone call from George Block. Sandy has a baby. Baby girl, named Jennifer, born last night. Quite a good baby, over seven pounds. So I just want to tell you and I told him that I would mention it at lunch. You see the two birthdays next to me, they get more and more competition. Even my son already encroaches in that his birthday was yesterday. Then a few days ago there were Charlotte and Harriet and since I am not here or was not here yesterday on Saturday, somehow or other miss out, by sitting next to me if that is that kind of a thing that ought to be done. But they're included. I hope they're here. Birthdays, births, new life, you might ask, what for?

Because we continue simply the way we are, naturally, and we grow up, also naturally. We stop. We become less interested. Work means that you become more interested in further growth. Obviously. That's why we talk about it. We want to see what life is worth for us. In the beginning it is essential; then it becomes quite superficial. And then the accent is more and more on the surface as we go along and things are easy. When we suffer, we go a little deeper; but we

don't find an answer because the ~~essence~~ ascent is not sufficiently developed to give you a language. The problem with Work is to become serious about the possibility of an essential quality which can develop. One leaves the surface, many times than and in going what we say down to one's inner life, deeper to find out reality. On the surface we talk and we associate and we quarrel. And we have all kind of arguments and ideas contrary to each other, but we are allowed to talk about it. We don't come very far because there is very little value, Many times superficial impressions, one is as good as another. The reason for seriousness is to become more acquainted with that what has more value, within your serious life, within your essentiality, there is less room for quarrel. There is more room for truth. Superficially and on the surface, it is effaced. It doesn't last. Impressions we have received after some time, simply disappear because you don't think about it. That is why it is of very little value, and the more we now can reach the essential being from the superficial life which we have lead many times and where we have received from the outside world which we take in by impressions into which we react, many times it's not necessary to become essential. The seriousness of a man simply means that he is not satisfied with what so-called impressions give him. And he starts to realize that something else ought to be within himself which could become more valuable. The reason for Work is to find out, to find out what is this kind of within oneself that could become talkative that would give value to what one is doing, and gradually then, when the seriousness and essentiality come together, and there is more a distinction between what is truthful and what isn't, you then are not as much bothereed by the outside world which usually affects you much too soon and leaves your impressions much too

superficial. But essentially they cannot reach you that easily and within yourself, you start to judge. To look for a certain measure. You want to find out if that what you actually then considered the truth is really truth. And for that you need a measure that you can distinguish between that what is truth, or a little bit of truth, or even falsehood. Work will give you that particular measure, because it will give you at the time when you have to consider associative values, the possibility of doing away with the thought processes, doing away with feeling, and placing in its stead within yourself qualities that have much more possibilities of permanency and reality. We call it reality of oneself. That has to grow. It has to form its own language and because it is represented by one's inner life, it needs an expression, because it won't stay there. It doesn't want to stay there in the first place unless you want to become completely closed up. But if you continue with your ordinary life, in activity, in whatever you want to do, gradually you will see that a little more of this essential quality can come to the foreground and become mixed with the ordinary dexterity which is available in the outer world of yourself. And the point is then more and more to introduce essential qualities on which you can rely, and to ~~this mees~~ dismiss the impressions which superficially have been received on which you cannot rely any longer. That is the growth for a man. About that we think when we have a birthday, because for us, gradually, we should have within a stamina, a reliability fund, a deposit which will not be eaten up by moth and by different animals. The animal nature of a man is the surface of himself. He must see that, how he represents himself in that kind of a form. When it is

essence, he becomes a man. It is a slow process. But we must Work for it.

I said last week that perhaps in the activities and the cassettes that you could stop ~~with~~ by the end of this month. It is the end of the month. Some cassettes have said that it has been worthwhile to make these little reports. As you know the purpose was for yourself to find out how you should look at your week and what your plans are. Some would like to continue in a certain way sending every once in a while a little statement on a cassete. Of course you can go ahead and do it. It if has served its purpose for yourself, I think it is quite logical that you want to communicate that to see if actually you can formulate well enough and not ~~goes~~ gloss over in your thoughts by just assuming that the week was all right because you made a couple of extra dollars. That by itself is not enough for a consideration of a management, and if you want to continue over August to send me once in a while something that is of improtance to you, then it probably will be of improtance to me.

~~My~~ Now last week I mentioned the bakery. I asked people who thought they had ideas ~~of~~ about how to make bread, that they would ~~come~~ come forward, that I would give them a day in the bakery. I have not received anyone who came out saying, "I want a day. I want to bake a bread to show that I know how. I want to test my ability of making a bread by means of the Group, So that they can find out if it ~~is all~~ right or not." We are eager to put that bakery on a good basis of furnishing bread that is worthwhile at a reasonable cost. We have equipment. It is set up. And all those who have been complaining and at the present time perhaps have access to the kind of a recipe

that as I ~~have~~ said their grandmother or somebody has made for them, come forward and let's work together. I'm interested in cooperation about this, not in criticism. Either we use the criticism for the purpose of becoming more cooperative, otherwise there is no reason to have any criticism whatsoever, because you have a chance now to see what you can do to help us. We're anxious to find out. And we want to have that bakery ~~to~~ become a bakery for the group principally, and afterwards we can serve the community as a whole. So I repeat my request. Anyone who wishes now to show their talents or to make an attempt at it, or to ask for an opportunity to see what they can do with the ingredients we have now available, please let me know, so that Joanne and I can talk about it and see what we can arrange. I would like this bakery to be a very good bakery for all of us, so that it is logical you go there and you buy. Sales are up because we started a little stirring. Of course they will go up. Of course we will have to supply, when you demand it. That is the relationship between demand and supply. Supply on our part is not enough. If you insist and you tell what is wrong and what is right, to tell us what you really want, if it can be made, we make it. But it depends on the Group as a whole to come forward, and otherwise shut up. I say it quite clearly because I have no interest whatsoever in a continued form of complaints and criticism. Either you put up now or, keep your mouth closed. I hope you understand it in the way I mean it. If it is cooperative, we can go to town. But if it is just left alone, it isn't right.

We will work more and more together as activities. Cheryl

will take part of that in the CBA office. The office will, you might say will expand, because different activities need some kind of a piedàterre from where they can operate and from where messages and so forth can be received. I will still be there upstairs and we will work together on this and try to work it out to see what ought to be done. And again if you have any ideas ~~let me know.~~ let's talk about it so that all of you ~~will~~ have a chance to say what you want. And then after I ~~you~~ have said it and that if you are convinced ~~that~~ you cannot do it, or if we can do it and don't do it, then you have a good complaint. But if we can work together I don't see any reason why you cannot talk the way you would like to talk, for the good of the cause, for that what I mentioned last night, ~~for~~ the three-foldness of the maintenance of the Barn. If your attitude is right, If your wish is there, If your ~~x~~sincerity is really concerned with the ~~possibility~~ possibility of the creation of something unusual, then you must really express it, and you must work together for that.

That's really all I want to say. It comes back ~~and~~ again, time ~~a~~ and time again, on what you are yourself, and that you then in your superficiality of complaints, go deeper within and come up with suggestions that are worthwhile for you, as well as for the group.

So to the birthdays we have had, We have now, for that baby in California, and who else, and whatever you wish, In any kind of a form of life, to what you want to contribute to try ~~and~~ to help maintain such life in the best conditions you know how, with your sacrifices, your thoughts, and your willingness, All as you know as I say many times, to the glory of the Universe itself.

To Gurdjieff.

END TAPE

Trans: Margaret Keck

2nd proof: Sandra
3rd " M. Wolfe